GOOD TASTE IN DRESS.

To be appropriately and consistently dressed is of great importance; for, like many minor virtues, though scarcely taken notice of in its presence, it is sorely missed when absent. A careless or slatternly woman, for instance, is one of the most repulsive objects in creation; and such is the force of public opinion in favor of the delicacies of taste and feeling in the female sex, that no power of intellect or display of learning can compensate men for the want of nicety or neatness in the women with whom they associate in domestic life.

The fitness of dress is a subject that ought to be regarded by all women with earnest solicitude, that they may constantly maintain in their own persons that strict attention to good taste and delicacy of feeling which affords the surest evidence of delicacy of mind; a quality without which no woman ever was, or ever will be, charming. Let her appear in company with what accomplishments she may, let her charm by her musical talents, attract by her beauty, or enliven by her wit, if there steal from underneath her graceful drapery the tattered frill, or even the coarse garment out of keeping with her external finery, imagination naturally carries the observer to her dressing-room, her private habits, and even to her inner mind, where it is almost impossible to believe that the same want of order and purity does not prevail.

It is a prevalent but most injurious mistake to suppose that all women must be splendidly and expensively dressed to recommend themselves to a general approbation. A very slight acquaintance with the sentiments and tone of conversation familiar among men might convince all whose minds are open to conviction, that their admiration is not to be obtained by the display of any kind of extravagance in dress. There may be occasional instances of the contrary, but the praise most liberally and uniformly bestowed by men upon the dress of women, is that it is neat, up-to-date, becoming and in good taste.

There is scarcely any subject in art or nature calculated to excite our admiration, which may not, from being ill-placed, excite our ridicule or disgust. Each individual article of clothing worn by a woman may be superb in itself, but if there is a want of fitness and harmony in the whole, we turn away.

Admiration of a beautiful object, how intense soever it may be, cannot impart that high tone of intellectual enjoyment which arises from our admiration of fitness and beauty combined; and thus the richest silk and the finest lace, when inappropriately worn, are beautifully manufactured articles, but nothing more. While there is a moral degradation in the consciousness of wearing soiled or disreputable garments, there is also a gross violation of good taste. Good taste is therefore most essential to the regulation of dress and general appearance; and wherever any striking violation of this principle appears, the beholder is immediately impressed with the idea that a very important rule of her life and conduct is wanting. It is not every woman who possesses this guide within herself, but an attentive observation of human life and character, especially a due regard to the beauty of fitness, would enable all women to avoid making themselves unattractive in this particular way. —Ledger Monthly.

The privacy of the family life ought to be protected in every possible way. We can think of nothing more coarse and vulgar than the habit which some people have of tearing down the walls, and bidding the general public see all that goes on in their homes. Especially do we reprobate the folly of publishing family disputes and difficulties. The husband who opens his lips to mention to others the supposed shortcomings of his wife, and the wife who makes a practice of parading the defects of her husband, are both alike worthy of unmixed contempt. If there be differences and disagreements—and there ought to be none of a serious nature—the proper thing to do is to conceal them from the curious gaze. Any other policy brings inevitable strife and alienation, and probable disgrace and shame.—Nashville Christian Advocate.

We must ever remember that there are three things from which we cannot escape,—the eye of God, the voice of our conscience, and finally, the stroke of death.—Ex.

Children's Column.

NEARLY TEN.

When a body comes to be nearly ten,
Ah! all sorts of troubles beset her then.
At least if the body happens to be
The eldest of all in the family,
Whose mother's at work the whole of the day;
And I'm that body, I may as well say!

There isn't a baby in all our street
Who's nearly as pretty, or half as sweet
As our little Sally; but oh, dear me!
It's strange how heavy that baby can be.
And Tommy's a wonderful boy I know;
But sometimes that child does bother me so.

It's "Hush-a-bye, baby," and off she goes;
But if I put her down, that baby knows.
And, as soon as she's really fast asleep,
Then down on the floor our Tommy will creep.
And it's—"Don't wake baby, be quiet, do;"
Or—"Tommy, you'll pull that cat's tail in two."

But, perhaps, when a body's worn out quite,
Her dear little mother will come in sight.
Then it's—"Polly, my pet, what should I do
If I hadn't a good little girl like you?"
And, somehow, a body feels glad just then
She's a grown up girl of nearly ten!
—Cassell's Little Folks.

TWO COLLEGE BOYS.

The Different Ways in Which They Sought Work.

Two boys left home with just money enough to take them through college, after which they must depend entirely upon their own efforts. They attacked the collegiate problems satisfactorily, passed the graduation, received their diplomas from the faculty, also commendatory letters to a large shipbuilding firm with which they desired employment. Ushered into the waiting room of the head of the firm, the first was given an audience. He presented his letters

"What can you do?" asked the man of millions.

"I should like some sort of a clerkship."

"Well, sir, I will take your name and address, and should we have anything of the kind open will correspond with you."

As he passed out he remarked to his waiting companion, "You can go in and 'leave your address.'"

The other presented himself and his papers.

"What can you do?" he was asked.

"I can do anything that a green hand can do, sir," was the reply.

The magnate touched a bell which called a superintendent.

"Have you anything to put a man to work at?"

"We want a man to sort scrap iron," replied the superintendent.

And the college graduate went to sorting scrap iron.

One week passed, and the president, meeting the superintendent, asked:

"How is the new man getting on?"

"Oh," said the boss, "he did his work so well and never watched the clock, that I put him over the gang."

In one year this man had reached the head of a department and an advisory position with the management at a salary represented by four figures, while his whilom companion was "clerk" in a livery stable, washing harnesses and carriages.—Detroit Free Press.

KILLING TIME.

"When I was a boy in a printer's office," says Robert Bonner, "and it came along about three o'clock in the afternoon, I would say to myself, 'Suppose the proprietor should come up where we are at work and say, "Robert, what have you been doing to-day?" what would I answer?'

"He never did such a thing, but I used to reason to myself, 'Suppose he were to do it?' If I could not, with pride and pleasure, point to what I had been doing, I would pack up at six o'clock and leave the place. I consider that kind of spirit is an element of success, and there is always room for men who show that kind of disposition. The indolent man, who shiftlessly goes through his days work, will never reach the goal of success. The man who is constantly watching the clock, waiting until it shall strike six, and trying to 'kill time'—well, it will not be long before time will kill him, so far as business in concerned."—Ex.

Christian Life Column.

THE PARABLE OF THE FOOLISH RICH MAN AND ITS LESSON.

Covetousness is not limited to obtaining wealth by unlawful means. This is a case in point. Here is a farmer, a rich, prosperous farmer, who has enough, all he can properly use, already. He has the promise of a big crop this year; he has devoted his entire attention to increasing the crops. He is worried just now as to what he will do with this large increase which he assumes will be permanent and be his by right. He finally, after much patient study, concludes: "This will I do: I will pull down my barns and build greater; and there will I bestow all my fruits and my goods."

What now is wrong with all this? Does the farmer do wrong in increasing the fertility of his land? Certainly not; it is his bounden duty. Does he do wrong in enlarging his hay barns, his granaries, and corn cribs until they equal in capacity the natural or even expected fruitfulness of his soil? Certainly not; that, too, is his duty. What then is wrong with this man? Simply this: The use he intends to make of them. "I will say to my soul, Soul, thou hast much goods laid up for many years; take thine ease, eat, drink and be merry." Remember that the goods were not yet laid up. He had only the promise of the harvest even for this year. He forgot the Lord of the harvest, as we are all apt to do, but much worse than all this the prospective riches were to be the satisfying portion of his soul. He proposed to live hereafter purely and solely for self.

And God says to him, not by word of mouth, but by the sharp stroke of sickness, which the farmer himself sees to be mortal: "Thou fool, this night thy soul shall be required of thee: then whose shall these be, which thou hast provided?" The point particularly emphasized thus far is the foolishness of the giving of anxious thought, study and work to lay up for the future more than we can possibly use. It is foolish in this man's case, because the crop was not yet made. He had so far only a prospect. He had no assurance that it would be made, he could not use it even if he had it, and in case of his death he did not know who would use it. "Whose shall those things be, which thou hast provided?"

The second point that the Saviour makes is the sinfulness of this course. "So is he that layeth up a treasure for himself, and is not rich toward God." Mark you, He does not speak of the sinfulness of laying up treasure, but of laying up treasure for selfish purposes; and a treasure entirely disproportionate to his spiritual well-being, and is not rich toward God; that is, rich in a God-like character, and this reminds us of the remarkable prayer of John for his brethren: "Beloved, I wish above all things that thou mayest prosper and be in health, even as thy soul prospereth;" that is, I pray you may be as healthy as you are good.

Then turning from the company, to which the above remarks were addressed particularly, to His disciples, He said: "Take no thought for your life, what ye shall eat; neither for the body, what ye shall put on. The life is more than meat (that is, food), and the body is more than raiment." It would be an altogether foolish interpretation of these words to say that we are not to take thought of how we shall provide for the wants of the body either in the way of food or clothing. The idea of the Saviour, which the original word used shows, is: Take no anxious thought; do not worry nor fret over providing for your natural wants. That is, do not wear out your life thinking how you are going to live.

The verses following, which are not in the lesson, abundantly confirm this reading. He says: "Consider the ravens (despised birds); for they neither sow nor reap; which neither have storehouse nor barn; and God feedeth them; how much more are ye better than the fowls? And which of you with taking thought can add to his stature one cubit?"

This again is a very unfortunate translation. It is not the length of the man's body but the length of his days; in other words, he cannot add a cubit or any portion whatever to his natural life by being over-anxious about that life. Fretting over one's health never lengthens one's days, and then in the 30th verse He tells them that "your Father knoweth that ye have need of these things" and they will be provided for the industrious man, but the first thing to seek is the kingdom of God.

Entirely in harmony with all this is the teaching of Paul: If a man will not work, neither shall he eat. "Provide things honest in the sight of all men;" that is, pay your honest debts. "Owe no man anything, but to love one another." "The labourer is worthy of his hire."

In the concluding words of this lesson the Saviour gives us the true philosophy of life. It is no sin to be rich in worldly things provided you are also rich toward God. Character should be equal to cash, for the use of cash is to create character, and the cash that you cannot use for the development of the better life is something that you have no real use for and does not belong to your real life at all.—Dr. Henry Wallace in Wallace's Farmer.

Send your renewal, please.

AGRICULTURAL DIRECTORY.

Members North Carolina State Board of Agriculture.

John S. Cunningham, Chairman, Cunningham, N. C.; M. B. Pitt, Old Sparta; G. F. Weston, Biltmore; C. McArtan, Lillington; J. B. Grimes, Grimesland; R. H. Jones, Raleigh; W. C. Sprinkle, Marshall; A. T. McCallum, Red Springs; Howard Browning, Littleton; W. A. Graham, Machpelah; J. D. Maultsby, Whiteville; J. W. Bailey, Raleigh; J. C. L. Harris, Raleigh; L. G. Waugh, Dobson; H. E. King, Raleigh; N. L. Barnard, Franklin; J. R. Joyce, Reidsville; J. B. Coffield, Everetts; Geo E. Flow, Monroe; W. R. Capehart, Avoca; S. F. Shore, Shore; J. A. Stevens, Goldsboro; J. C. Ray, Boone; J. C. Bunch, Oak Ridge.

OFFICERS.

Commissioner—S. L. Patterson.
Secretary—T. K. Bruner.
Assistant, in Charge of Immigration—J. W. Thompson.
State Veterinarian ———————
State Chemist—B. W. Kilgore.
Entomologist and Botanist—Franklin Sherman.
Postoffice address of all officers, Raleigh, N. C.

N. C. Farmers' State Alliance.

President—W. A. Graham, Machpelah, Lincoln Co., N. C.
Vice-President—J. T. Paschal, Pittsboro, Chatham Co., N. C.
Secretary-Treasurer and State Business Agent—T. B. Parker, Hillsboro, Orange Co., N. C.
Lecturer—J. C. Bain, Wade, Cumberland Co., Co., N. C.
Assistant Lecturer or Steward—Jno. M. Mitchell, Wayne Co., N. C.
Chaplain—Rev. W. S. Mercer, Moyock, Currituck Co., N. C.
Doorkeeper—Geo. T. Lane, Greensboro, Guilford Co., N. C.,
Sergeant-at-Arms—R. H. Lane, Aurora, Beaufort Co., N. C.
Trustee Business Agency Fund—W. A. Graham, Machpelah, N. C.